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various prophecies as to the future of the child, but final decision rests with the oldest, whose judgment prevails. These same judges grant the child a star, which shines only so long as he lives; upon his death it falls to earth. Every person at birth likewise receives a guardian angel, whose duty it is to protect him throughout his life. Before starting any new task, and especially when in danger, the peasant calls upon his ministering angel for assistance, saying: "Guardian angel, help me!"[31] Since one's fate is determined at birth, one can do little to change it. This explains, in the popular mind, why one man is poor and another rich, one healthy and another sick, why one lives long and another dies young. It also explains why there are all kinds of children in the world, and why even children of the same parents often differ so markedly.[32]

A deformed or mentally deficient child is ascribed to the act of an evil spirit, particularly the *diwa-baba*. Such a child has a large head, is always lean, and can never be satiated. With his tremendous appetite he suckles so ravenously that his mother's breast finally withers away. Such a child causes constant trouble, is retarded in its growth and short-lived, and does not reach a stature commensurate with his age until after death.[33]

II. Christening Ceremonies

While great secrecy surrounds pregnancy and birth, the ceremonies that follow are ushered in with the greatest publicity. As soon as she has attended to the child and the mother, the midwife begins to make preparations for the christening (*chrestyny*), which must take place immediately. A child who is allowed to remain unbaptized over night is exposed to all sorts of dangers. If at all possible, therefore, an infant is taken to church to be baptized on the very day it is born, even though the hour be late in the evening, the weather extremely unfavourable, and the distance considerable.[34] While the father, who takes

[31] Kaindl, *Die Huzulen*, p. 5. [32] Szuchiewicz, *op. cit.*, iv, 287.

[33] Kaindl, R. F., "Zauberglaube bei den Huzulen," *Globus*, lxxvi (Braunschweig, 1899), 256.

[34] Kolberg, *Pokucie*, iii, 113; Szuchiewicz, *op. cit.*, ii, 6.

851 608 553 a passive part throughout the ceremony,[35] busies himself with supplying the assembled guests with drinks, the *baba* repairs to the village to invite the godparents (*kumy*) to the christening. The number of men and women asked to act in this capacity ranges from a single couple to as many as fifteen, depending upon the wealth and social status of the parents. The most desirable godparents are the couple who acted as best man and 851 608 maid of honour at the wedding of the parents.[36] A pregnant woman, too, is considered a most acceptable godmother, for a 784 child held during baptism by such a woman is assured of good 777 luck. An enceinte woman, however, seldom consents to play the rôle, since her own child may be harmed thereby.[37] The wealthier and more prominent the godparents, the more desirable they are. If the parents have been unfortunate in rearing children, however, they invite a couple of wandering beggars to act as godparents and treat them with the greatest of courtesy. This, it is asserted, will change the luck of the parents, and will make the child grow and be healthy.[38] For two women to reciprocate as godmothers is considered not only unwise but a downright sin.[39] Near neighbours, too, make anything but good godparents. Since the two families live in close contact, it is almost inevitable that a quarrel shall sometime arise between them, and tradition as well as propriety strongly disapproves of unfriendly relations with one's *kumy*.[40] Contrary to what one might expect, for a gypsy to hold a child at baptism is supposed to bring it good luck, especially in trade and horse-raising.[41]

851 608 553 The midwife approaches the people selected as godparents with these words: "May God grant you health! The mother of the baby has sent me to ask you to do her the favour of holding her child during baptism." If they agree to undertake the function, they either follow her to the house a little later or else promise to meet her in the church at a designated hour.

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[35] According to D. Zelenin, *Russische (Ostslavische) Volkskunde* (Berlin and Leipzig, 1927), p. 295, the passivity may be explained by the fact that he is, like his wife, considered unclean.

[36] Kolberg, *Pokucie*, i, 208–211.

[37] Kaindl, *Die Huzulen*, p. 6.

[38] Kolberg, *Pokucie*, i, 210.

[39] *Idem.*

[40] Kaindl, *Die Huzulen*, p. 6.

[41] *Idem.*

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851 553 Upon returning home, she swathes the baby and takes a piece of bread and a knife, but does not leave the house until the mother has wiped the infant with her shirt to protect it from the evil eye. On the doorstep the *baba* makes the sign of the cross over the child, and sometimes another woman sprinkles it with holy water. The same procedure is repeated on the other side of the door. Here, however, the midwife sticks her knife into the door, and leaves it for some member of the household to remove later.[42]

If the godparents have come to the house, they follow the midwife, each carrying a long piece of linen (*kryżmo*) and a candle, while the father bears a hen, two loaves of bread, and a " head " of salt as a present for the priest. At the church, all kneel down while some of the godparents remove the swaddling clothes and two others hold the sides of the *kryżmo* on which the infant is placed. The priest, after lighting the candles and handing them back to the participants, reads a prayer, then turns to them and repeats thrice the question : " Do you renounce the evil spirit? " To this, the *baba* and the godparents, turning their heads to the door, reply : " We renounce! " The priest next asks them : " Are you willing to serve God and Jesus Christ? " Each godparent then hands over to the priest his piece of linen, which later becomes the property of the child. After these preliminaries comes the actual christening, which differs little from the usual Catholic ceremony. The name given the child is usually that of the saint who presides over that particular day. For boys, the most popular names are Iwan, Hryć, Hawrylo, Nykola, Michajlo, and Petro ; for girls, Maryja, Katerina, Hanna, and Paraska.[43] Children, even twins, are usually baptized in church ; only in the case of triplets does the priest go [793] to the house of the parents to perform the ceremony. Among the highlanders, it is believed that a widowed priest who learns of the birth of triplets, and goes voluntarily to the house, is allowed to remarry.[44] After the ceremony the sexton extin-

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[42] Kolberg, *Przemyskie* (Kraków, 1891), p. 49 ; Kolessa, in *Zbiór Wiad. do Antr. Kraj.*, xiii, 118.

[43] Kolberg, *Przemyskie*, pp. 49–50 ; *Pokucie*, i, 209.

[44] Szuchiewicz, *op. cit.*, ii, 6 ; ordinarily a uniate priest is allowed to marry only once—prior to his being ordained.

851 553 guishes the candles, appropriates half of them himself, and returns the rest to the participants, who must light them again in the room where the mother is confined.[45] If the candles are not easily extinguished, it is a sign that the baptized child will have a long life.[46]

851 574 In some localities the godparents leave immediately after the close of the ceremony for the house of the parents, where a festive dinner is served; in most places, however, they return to their homes and go to the party in the evening.[47] The midwife, upon her return, greets the mother with these words: "You have given us the child born; we, however, return it to you [777] sacrificed and baptized." She then places the infant on a black fur coat (*kozuch*), which is thought to bring luck, and hands it over on the coat to the mother.[48]

At the christening dinner the father again plays a most incon- [431] spicuous rôle, the midwife and the godparents being the principal actors. Each guest brings presents of foodstuffs, chiefly beans, peas, eggs, cheese, salt, and bread. After a flood of greetings and congratulations, the women give their presents to the mother, placing them on her bed, while the men hand their gifts, usually loaves of bread, to the father.[49]

After these preliminaries, the guests seat themselves at the table. The master of the house serves each of them with a drink of whisky, and the midwife or the cook places before each an appetizer consisting of a piece of meat or another delicacy. The courses served at this meal are as numerous and elaborate as those of a wedding dinner. They usually include meat with gravy, *holubci* (grouts enveloped in cabbage leaves), *pirohy* (potatoes or grouts enveloped in dough), sour cream, *borszcz* (beet soup), and many other dishes, depending, of course, upon the economic status of the parents. Whisky is lavishly provided, and each guest offers a toast before every drink. It is interesting to note that, if the baby be a boy, the godparents,

[45] Kolberg, *Pokucie*, i, 209.

[46] Kaindl, *Die Huzulen*, p. 6.

[47] Kolberg, *Pokucie*, i, 209.

[113] [48] Jandaurek, J., *Das Königreich Galizien und Lodomerien und das Herzogtum Bukowina* (Wien, 1884), p. 62.

[49] Kolberg, *Pokucie*, i, 210.

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in drinking, imitate the motions of a person cutting straw, while in the case of a girl the motions are those of a woman washing clothes.[50]

Towards the end of the dinner the *baba* drinks an individual toast to each of the godparents and throws what remains in the glass at the ceiling. She then hands them each a goblet of whisky on a plate. After offering a toast and emptying his goblet, each puts a few coins on the plate, which the midwife takes individually to the mother. In some localities it is customary for the oldest godmother to put the infant upon a pillow and carry it around from guest to guest while holding a candle in her other hand; a younger godmother follows her with a plate, upon which everyone, beginning with the father, places some money as a gift for the child; the midwife, meanwhile, makes little bouquets of herbs and distributes them among the guests, receiving from each a few coins for herself.[51]

The christening festivities are marked by great hilarity, drinking, and the singing of songs designed for the occasion. When begun in the evening, they are prolonged far into the night, the men sometimes spending the whole night at the party; when begun in the morning, they last throughout the day. The parents keep open house. People come and go all day, bringing gifts and drinking to the health of the mother and child. The festivities may be extended to the second and even the third day—celebrations lasting a whole week are by no means rare—the parents being expected to supply the thronging visitors with food and drink.[52] Indeed, christening parties, along with wedding and funeral celebrations, have been the major cause in the impoverishment of many a peasant household.[53]

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The midwife is formally dismissed on the third day, when she comes to carry out the hay and to change the bedding. She receives in payment a few coins, a loaf of bread, and, in the case of a firstborn child, also a piece of linen.[54] In a little ceremony, which marks the dismissal, the mother thrice pours water over

[50] Kolberg, *Pokucie*, i, 209–210; *Przemyskie*, p. 50.

[51] Kolberg, *Pokucie*, i, 212; *Przemyskie*, p. 50.

[52] Kolberg, *Pokucie*, i, 210. [53] *Idem*.

[54] Kolessa, in *Zbiór Wiad. do Antr. Kraj.*, xiii, 119–120.